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# A Sanskrit Fragment of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā-vyākhyā* of Haribhadra: A Romanized Text

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## 1. Introduction

### ABBREVIATIONS

Recension A = Akira Yuyama(ed.), *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* (Sanskrit Recension A), Cambridge 1976, Cambridge University Press.

Recension B = Obermiller E.(ed.), *Prajñā-Pāramitā-Ratna-Guṇa-Saṃcaya-Gāthā: Sanscrit and Tibetan Text*, Moscow-Leningrad 1937, U.S.S.R. Academy of Sciences (*Bibliotheca Buddhica*, XXIX)

Rgs. = *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*.

Rgs.-Vyākhyā = Haribhadra's *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā-vyākhyā*

### 1.1.

We know from the article of Rāhula Sāṅkṛityāyana: "Sanskrit Palm-leaf MSS. in Tibet" (*Journal of the Bihar and Orissa Research Society*, XXI, 1, Patna, March 1935, pp.21-43) that he went to Tibet in search of Sanskrit manuscripts for the second time from the 4th April to the 10th November 1934. During the expedition, he found an incomplete manuscript of Haribhadra's *Ratna-guṇa-saṃcaya-gāthā-vyākhyā* at *Ṣa-lu* Monastery near *Śi-ge-rtse*. In the list attached to the article, the manuscript is described as follows:

### III. *Ṣa-lu* monastery(near *Śi-ge-rtse*)

Vol. No.	Name	Author	Script	Size(in inches)	Leaves	Lines
XI 4.42.	Ratnaguṇa=	Haribhadra	..	20 3/4 × 2 1/4	..	..
	saṃcayagāthā=					
	vyākhyā					

He did not give any information on the number of leaves. Also, we do not know exactly what he meant by the word "incomplete". Therefore, we cannot infer how many leaves of the manuscript were actually preserved.

### 1.2.

In his book of the *Rgs.*, Prof. Akira YUYAMA, the distinguished philologist of

Buddhist Sanskrit, paid attention to the information concerning the manuscript discovered by Sāṅkṛityāyana, but he mistakenly cited the place and the time of the discovery as “Spos-khañ Monastery near Gyangtse” and “during his first expedition(1929-1930)”, respectively.

In May 1982 during his stay in Beijing, Prof. Yuyama visited the then Library of the Beijing Cultural Palace of Nationalities, on its invitation to inspect Sanskrit manuscripts preserved there at that time. The present author had the good fortune to accompany him on his visit. The Library, however, showed him only one manuscript — that of the *Saddharmapūṇḍarikasūtra* which the present author was then studying. At the close of his visit, he expressed great interest in my own study of the manuscript of the Lotus Sutra and thus encouraged me a great deal. At the same time, he wrote down a line of letters on some paper and showed it to me. It said: *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā-vyākhyā* by Haribhadra. He hoped that the present author could find out whether the manuscript of the text was preserved in the library or not. Thus he brought my attention to this manuscript, and it was not long before I was able to find it there. Therefore, I wish to express my profound gratitude for the warm encouragement and advice received from Prof. Akira Yuyama.

### 1.3.

The present work is an edition of a fragmentary leaf of a Sanskrit handwritten manuscript of the *Ratna-guṇa-saṃcaya-gāthā-vyākhyā* by Haribhadra. The leaf was found among the Sanskrit manuscripts which were formerly kept in the then Library of the Beijing Cultural Palace of Nationalities (北京民族文化宫图书馆), today known as the China Ethnic Library (中国民族图书馆). In an unpublished list, namely the “List of Sanskrit Palm-Leaf Manuscripts Preserved in the Ethnic Library” (民族图书馆藏梵文贝叶经目录), which the late Prof. Sen Wang (王森) compiled for the sake of the Library, the leaf is numbered as 0018.

The fragmentary manuscript is written on a 47.2 × 4.4 cm palm-leaf which contains 11 lines on the obverse side and 10 on the reverse. Each line contains about two hundred letters(*akṣara*) which are quite small and close together. At either end of the leaf, some lines of letters are broken off and also there are a few illegible letters on the leaf itself. Apart from that, the letters in the manuscript are clear enough to read.

The leaf is probably the last one of the manuscript. The content consists of Haribhadra's commentaries on the 8th to the 18th verse of the 31st chapter and the 1st to the 6th verse of the 32nd chapter, these two chapter colophons, and the final colophon. On the lower margin of the reverse side of the leaf, one finds pen-written *Devanāgarī* letters. It

reads as follows:

*XI. 4. ratnaguṇasaṃcayagāthā (patra 1)*

From the above-cited description in Rāhula Sāṅkṛityāyana's list, we may conclude that these letters were written by him. The number "XI. 4." agrees with that in the list. In comparison with the title of the text found there, the word "*vyākhyā*" is wanting in the title written on the margin of the leaf. As a glance on the leaf will show, the title given in the list is quite correct. Concerning the size of the leaf, there is a discrepancy, but we can measure the original leaf accurately to get the correct size. The words, "*patra 1*", on the margin of the leaf, which mean "one leaf", are very significant as they complement the meaning of the word "Incomplete" found in Rāhula Sāṅkṛityāyana's list, in describing the manuscript. They tell us explicitly that this "Incomplete" manuscript, discovered by him, was in fact only a single leaf and is therefore nothing other than the present one under discussion. Thus, we may safely say that the single palm-leaf fragment, which I present in this article, is the whole of the "Incomplete" manuscript of the *Rgs.-vyākhyā* of Haribhadra recorded in Rāhula Sāṅkṛityāyana's list.

**1.4.**

Also, according to reliable information, one more manuscript of the *Rgs.* is preserved in the Potala Palace in Lhasa. Reportedly the Sanskrit manuscript consists of six fragmentary leaves. As the characteristic features, such as the size of the leaves, the number of lines on each side of the leaf, the number of letters (*akṣara*) of each line, coincide with those of the leaf which I am dealing with here, I suspect that these leaves belong to one and the same manuscript, and it is not a manuscript of the *Rgs.* but that of Haribhadra's *Rgs.-vyākhyā*. I am sure that the actual state of the manuscript will become public knowledge before long.

**1.5.**

The *Rgs.*, written in the Buddhist Sanskrit, is very important for the study of the philology, vocabulary, morphology, style, syntax and so on of the language. The Sanskrit manuscript of Haribhadra's *Rgs.-vyākhyā* is unquestionably a great help towards a further study of the *Rgs.* In order to illustrate this, I will give an example here, but only for reference. The third foot of the eleventh verse in the 31st chapter of the *Rgs.* both in the Recensions A and B reads as follows:

*mātsarya preta bhavate upapadyayātī*

Both editors of the Recensions A and B do not comment on this reading. Seemingly they do not see any problem with it. However, it is strange that there isn't any noun or

pronoun as this sentence's subject, while two almost synonymous verbs, namely *bhavate* and *upapadyayātī*, stand next to each other. Such a sentence does not make sense. Therefore, this reading is hardly acceptable, and should be emended. However, how should one emend it? If one cannot solve this problem on its own, then one needs only one glance at Haribhadra's comment on the verse to find the answer. It is found in the third line of the obverse side of the leaf published here, which runs as follows:

*te māsaryāṭi, preta-bhavanēṣūpapadyante*

Based on this comment, we may then confidently emend the above-cited sentence as follows:

*māsaryā preta-bhava te upapadyayātī*

This reading, having a subject *te* and only one verb *upapadyayātī*, is syntactically normal and its meaning is also clear, and therefore gives us no difficulty in translating it.

In short, Haribhadra's commentary on the *Rgs.*, written in Classical Sanskrit, shows us, how an Indian scholar of his time, understood the Buddhist Sanskrit in the *Rgs.*, and which is quite comprehensive and often accurate. This indeed is a great help to scholars of Buddhist Sanskrit nowadays. I am sure that a careful study of the manuscript of the *Rgs.-vyākhyā* will promote better understanding not only of the Buddhist Sanskrit in the *Rgs.* but also the language itself, used in other texts.

## 1.6.

### Signs Used in the Romanized Text

( )	restored <i>akṣara</i> (s)
[ ]	damaged <i>akṣara</i> (s)
{ }	<i>akṣara</i> (s) which was blacked out by the scribe or which should be deleted
< >	<i>akṣara</i> (s) which was written additionally under a relevant line or a lower margin of the leaf
+	lost <i>akṣara</i>
..	illegible <i>akṣara</i>
*	<i>virāma</i>
↓	designates an external Sandhi, where the first syllable of a word and the last consonant of the preceding one constitute an <i>akṣara</i> or a letter.
-	designates the word before and after this sign as parts of a compound.
○	punch hole
,	<i>avagraha</i> , written in the manuscript. There are only two occurrences, in which the <i>avagraha</i> is omitted. They are indicated with the sign “(’)”.

## 1. Romanized Text

### Recto

- 1 /// ... .. ○ r<sub>i</sub> ity<sub>i</sub> āha / yasyo nētyādi / yasya māyōpama-dharmatā-balān<sub>i</sub> nāsty<sub>i</sub> ātma-saṃjñā na ca para-satva-saṃjñā tasya sva-para-vibhāgābhāvenānūnaya-pratigha-virahān<sub>i</sub> nimittōdgrahaṇa-vaimukhye sati niṣiddha-vastv-ācaraṇābhāvān<sub>i</sub> nāivāsamvaro 'sti evaṇ<sub>i</sub> ca yasya na samvare śīla-vrata-parāmarśa-doṣatvān<sub>i</sub> nāpy<sub>i</sub> asamvare 'kuśalōdayāvagraho 'sti / ... .. +++ ++
- 2 + + + + + + + + [nāya]k(e)na // ś[ī]lānv[i]tasyāivaṇ<sub>i</sub> dāne pravṛttir<sub>i</sub> ity<sub>i</sub> āha // yo evētyādi / ya evānantarōkta-śīlena samvṛtyā samanvāgataḥ paramārthena ca niṣprapaṇīco 'ta evāvagrahābhāvāt<sub>i</sub> so 'napekṣako bhavati / sarvasminn<sub>i</sub> eva priyāpriya-vastuni / evaṇ<sub>i</sub> cōttamāṅgādīni tyajan<sub>i</sub> diyamāne vastuni layābhāvād<sub>i</sub> alīna-citto vidyamānārtha-tyāgāt<sub>i</sub> sarva-sva-tyāgī satataṇ<sub>i</sub> ca dāna-phaleṣu nairapekṣyād<sub>i</sub> alino bhavet\* bāhya-vastu-parityāgābhāvāt<sub>i</sub> katham sarva-tyāgīti ced<sub>i</sub> āha // jñātvētyādi / yatra hi nāma-prekṣā-pūrva-kāritayā dharmāṇāṃ pra(k)ṛ
- 3 + + + + .. .. [eva](ñ)<sub>i</sub> ca d(o)ṣatvād<sub>i</sub> vaśikāṃ paramārthena svabhāva-virahān<sub>i</sub> nirātmikāñ<sub>i</sub> ca jñātvā yadātmano mānsādikaṃ tyajan<sub>i</sub> alīna-cittaḥ kim<sub>i</sub> punar<sub>i</sub> bāhyaṃ vastu tadā na tyajed<sub>i</sub> evaṇ<sub>i</sub> cāṇsambhavo 'tra bāhye vastuny<sub>i</sub> asau mātṣaryāñ<sub>i</sub> kuryād<sub>i</sub> iti / nairātmīya-yogena kim<sub>i</sub> arthan<sub>i</sub> dāne pravṛttir<sub>i</sub> ity<sub>i</sub> āha / ahētyādi / {a}yady<sub>i</sub> aham<sub>i</sub> ity<sub>i</sub> ātmani saṃjñā vastuni cātmiye mamatā bhaved<sub>i</sub> anurāgo 'parityāga-lakṣaṇaṣ<sub>i</sub> tadā nāiva tyāga-buddhir<sub>i</sub> bhaviṣyati / upalambha-tamas-āvṛtatvena mūḍhānāṃ / evaṇ<sub>i</sub> cet<sub>i</sub> te mātṣaryāt<sub>i</sub> preta-bhavanaḥśūpapadyante / atha vā kathañ<sub>i</sub> cin<sub>i</sub> manuṣyeśūpapa
- 4 (dyante ta)[dā] bhavanti dāridrya-prāptāḥ / tataś<sub>i</sub> ca yathōkta-nūtyāiva dāne pravṛttir<sub>i</sub> iti sthitam\* kim<sub>i</sub> artham<sub>i</sub> evaṇ<sub>i</sub> dāne 'dhimuktir<sub>i</sub> iti ced<sub>i</sub> āha // tadētyādi / yadēmāñ<sub>i</sub> paśyati daridrāñ<sub>i</sub> saṇtvām{nsa}ś<sub>i</sub> tadā bodhisatvo dayā-sampatyā yathōkte dāne 'dhimuktaḥ san\* āgamādi-pramāṇōpetatvena phalena saha sarva-sva-tyajanāt\* sadā mukta-tyāgī bhaved<sub>i</sub> ataś<sub>i</sub> caturo dvīpāṃ sapta-ratna-samalaṅkṛtāṃṣ<sub>i</sub> tatra sarvathāvagraha-virahāt<sub>i</sub> kheṭa-tulyāṃ / tri-maṇḍa-parīśuddhi-yogena datvā tathā saumanasya-prāpto bhaven<sub>i</sub> na yathā dvīpāñ<sub>i</sub> yathōktāñ<sub>i</sub> labdhvā prāpyēti yāvat\* / yathōktañ<sub>i</sub> ca dāna
- 5 + + + m<sub>i</sub> an[u]ttara-bodhau parīṇāmayitavyam<sub>i</sub> ity<sub>i</sub> āha // dānam<sub>i</sub> ityādi // anantarōkta-krameṇa dānañ<sub>i</sub> datvā vidvāñ<sub>i</sub> paṇḍito bodhisatvo yāvantaḥ satvāṣ<sub>i</sub> tri-bhaveṣu vidyante ○ tāñ<sub>i</sub> samanvāhṛtya sarvebhyaṣ<sub>i</sub> tebhyo bhavaty<sub>i</sub> idan<sub>i</sub> dānañ<sub>i</sub> dattam<sub>i</sub> iti

evam, āśayena tad, dānam, agra-bodhau pariṇāmayati jagad-artham, eva  
bo{dha}(dhi)satvānāṇ, cākṣayatvāt, tad, dānam, a<kṣa>yam syād, iti bhāvaḥ /  
tatra dā{na}(nā)bhiniveśe phalam, āvedayann, āha / na cētyādi / deya-dāyaka-  
pratigrāhakānupalambhād, yo nāiva vastv-avagrahaṇ, karoti / datvā ca dānam,  
parānugraha-buddhyā tat-phalā

- 6 bhilāśāṇ, nāiva kadā-cid, vipākam, pratikāṃkṣati // evam sa phalena saha sarva-  
sva-tyajanāt, tyaktvā bhaved, vidvāṇ, sarva-sva-tyāgī / svalpaṇ, ca tyaktôpāya-  
kauśīla-balāl, labhate / saṃkhyā-pramāṇābhyām paricchettum, aśaktatvād, bahum,  
aprameyaṇ, ca vipākam, iti śeṣaḥ / mātṣarya-nigrahāya ca dāna-pāramitāvad,  
anumodanā-pūrvakaḥ pariṇāmo (')bhyasanīya ity, āha // yāvantētyādi / yāvantāḥ  
satvāḥ kāma-rūpārūpya-lakṣaṇe tri-bhave sarvākāśa-dhādv-antargatatvāṇ, nikhile  
sambhavanti / te ca sarve dānaṇ, dadaty, ananta-kalpān\* buddhebhyo lokavidbhyo  
'rhadbhyah pratyeka
- 7 buddhebhyaś, ca tathā cēcchanti śrāvaka-guṇāṇ, asyôpalakṣaṇatvād, buddhādi-  
guṇāmś, ca vastûpalambha-yogena pravṛttatvāt, parikalpa-sthāne sthitā iti bhāvaḥ  
yaś, cābhyah samyag-upāya-kuśālo vidvān\* bodhisatvaś, teṣāṇ, tat, puṇya-kriyā  
vastv, anumodya satvārtham, pratyagra-bodhau pariṇāmayed, evaṇ, cāsau mātṣarya-  
nigrahād, abhibhaved, sarvaṇ, jagat, pūrvôktaṃ yathôkta-pariṇāmana-yā  
pariṇāmayan\* kim, ivēty, āha // kācasyētyādi / yathā kācasya maṇi-ratnasya rāsayah  
syur, mahāntaś, tāṇ, sarvāṇ, vaidūrya-ratnam, ekaṃ mūlya-prabhāvābhyām,  
mahatvād, abhibhaved\* (ta)
- 8 thā sarvasmiṇ, jagati pūrvôkte yāvāṇ, prthu-dāna-skandhaḥ / taṃ sarvam,  
abhibhaved, anumodanā-pūrvakam, anantarôkta-krameṇa pariṇāma[ko  
bo]dhisatvaḥ / vistareṇa pāramitā-dvaye nirdiśyāivam, pariśiṣṭa-pāramitāsv,  
avavādam kathayann, āha / yadītyādi / yadā bodhisatvo 'vaśiṣṭa-pāramitā-  
paripālanena dehôpamāno jagataḥ sambandhitvena dānaṇ, tāsāṃ, eva pariśodhanaṇ,  
kartur, upalambhāṇ, mamatvaṇ, na tatra karoti / kriyā-karmānavabodhāc, ca na  
vastu-prehaṇ, tadā varddhate kuśalair, mahānubhāvaś, candra ivānabhrah prabhā-  
maṇḍalaiḥ śukla-pakṣa ity, evāvaśiṣṭa-pāramitāvavādenākhlārthā
- 9 vavādo dharmôdgata-bodhisatva{tva}(tve)<na> <mana-pariśuddhi-śāta>ṇ, kalyāṇa-  
mitreṇa [v]idheya iti // ratna-guṇa-saṅcaya-gāthā-vyākhyāyāṇ, dharmôdgata-  
parivartta eka-triṃśattamaḥ // // evam labdhāvavādānāṇ, cittôtpādādi-krameṇa  
pramuditādi-bhūmy-adhigamād, dānādi-pāramitānām, mukhyato vyāpāram,  
āvedayann, āha // dānenētyādi tatra tāvaṇ, mukhyataḥ pramuditāyām, bodhisatva-  
bhūmau sthito {mātṣarya}mātṣarya-prahāṇād, dānena sarvathā preta-gatiṃ, ātmanaḥ  
sarva-satvānāṇ, ca cchinatti bodhisavaś, tathā dāridryaṇ, tathā tat-pratibaddhāmś,  
cāmāya-duḥkhādīṇ, sarva-kleśāṇ, devādi-gatāv, apanayati

- 10 bhogāmś, ca prakāra-bhedād, anantān, audāryād, vipulān, labhate bodhisatva-cārikān, carann, ato dānena satvān, bodhi-cittādaṁ pratiṣ[thāpa]nāt, paripācayet, kṛtsra-prāptāms, tathā vimalāyām sthitaḥ sarva-dauḥśīlya-vigamād, yathōktena śīlena tiryag-gatim, aneka-rūpām, aṣṭau cākṣaṇān, atiprasiddhān, varjayati / manuṣyatvādi-{..}(la)kṣaṇān, viśiṣṭārtha-kāriṇo {ca} labhate ca nityam\* prabhā-karyām, sarva-vyāpāda-vigamāt, kṣāntiā rūpam labhate / lakṣaṇādy-alanākṛtatvāt\* paramam, ativaipulyād, udāraṁ, tapta-hāṭaka-sadrśsatvāt, suvarṇa-cchavir, manonukūlatvāt, priyo 'secanaka-kāyatvāj, ja(gata u)
- 11 dikṣaṇīyo bhavet\* arcīṣmatyām sarva-kauśīdya-vigamād, vīryeṇa śukla-guṇebhyo na parihāṇim, abhyupaiti jñānaṁ, ca viśama-(ha)tyād, anantam, buddhatva-paramadhana-sañcayātmakatvāj, jina-kośa-gaṇjam\* prāpnoti // sudurjayāyām sarva-vikṣepa-prahāṇād, dhyānena kāma-guṇān, vikṣepa-hetu-bhūtān, doṣākaratvān, nindanīyān\* sarvathā parityāgād, utsrjāti / viśiṣṭa-satyābhisambodhi-pañcābhijñā-svabhāvatvād, yathā-kramam, vidyām, abhijñāḥ śūraṅgamādi-samādhiś, cōtpādanād, abhinirharati / ābhimukhyān, ca sarva-dauṣprajñā-vigamāt, pra{..}jñayā dharmāṇām, prak(r)[ū]++

### Verso

- 1 .. .. . pariñāya trai-dhātukebhyo 'pāyebho viparyāsa-bandhanebhyaḥ samyag, atikrāmet\* .. .. . na meghena ca .. .. . dharma-cakra-ratna(m) pravartya bhavē .. .. . ya○thā-krameṇa deśayat(i) dharman, traya .. .. . viparyāsu duḥkha .. .. . balāt, paripūryemān, iva.. .. . dharmāt, pāramitā-svabhāvat\* sa bodhisatvo .. .. . prañidhāna-sāmarthyāt, suvarṇād(i)-maya-bhūtām, anīṣpādanād, ādhāra-buddha-kṣetra-pariśuddhim\* jighatsādy-abhāvad, ādheya buddha-kṣetra-satva-śuddh(i)[m, ā]dhara .. .. .
- 2 pramatyā durla<bha>-sāmarthyena satva-dhātor, buddhatve pratiṣṭhāpanād, buddha-vaṁśam, api parigrhṇāti / tathā dharma-meghāyān, daśamyām, bhūmau jñāna-balena dharma-deśanā-prabaddhād, dharma-vaṁśa○n, tathā 'vicchinna-bodhisatva-paramparā-nīṣpādanāt, saṅgha-vaṁśaṁ, ca parigrhṇāti / evaṁ, kramād, ekādaśyām samanta-prabhāyān, ca buddha-bhūmau savāsana-sarvāvaraṇa-prahāṇād, aviparīta-dharmābodbhena parigrhṇāti sarva-dharmān\* vistareṇa mātaraṁ, nirdīśya vaṁ, cira-sthitaye pratyapayann, āha // vaidyottamo jagatūtyādi / yathātiśayena lakṣya-lakṣaṇa-parijayād, vaidyotta[mo ja](gat, a)
- 3 ndharādi-rogaṇanaya-kārī kathito 'nvartha-saṁjñā {..} ca cittōtpādādi-guṇa-ratnāṇām sañcaya-rūpatvād, ratna-guṇa-sañcayāḥ padya-{..}(ba)ndhena nirdiṣṭatvād, yathā svabhāvan, tam sarva-satvā ○ yathēmam, bhāvanōpadeśa-krameṇa satya-dvaya-kathanān, mārgam, anuprāpnumuṣ, tathā bhavadbhiḥ kāryam, ity, āryānanda-



prabhṛtibhyaḥ pratyayitavān, iti boddhavyam, evaṃ śata-sāhasrikāyāṃ, bhagavatyaṃ yasante 'bhidhānāt, tatrayam, bhāvanōpadeśa-kramo 'bhisampratyaya-kārī yad, utādaḥ tāvaç, chrute deşe kṛtāvasthiti-deśakam, bhagavantam sākṣādhira{...}jam siṃhāsana-sthaṇ, dharma-cakra-mudrayā yuktam yathāvat, pū..

- 4 pūrvakam, buddha-bodhisatvādibhiḥ parivṛtam, vibhāvya praṇamet\* tato vajra-paryāṅkam, āpūrya ṛjuṇ, kāyam praṇidhāya samādhi-yogena sthitvā jihvān, tālu-gatān, kṛtvā nāsikāgre dṛṣṭim, avasthāpya daśasu dikṣu buddha-bodhisatvālamḃana-pūrvakan, tebhyaḥ samupadeśam, ādāya prajñā-pāramitānam sarva-dharma-nairātmya-dyotakam, mūla-cittena nāmataḥ samālambya tasyāiva pada-prabhedam, parivarttādi-bhedād, anucara-cittena niśamayet, tato (')ṣṭābhisamayāvasthā-bhedena saṃkhyā-praṇāḍ, gaṇanayā pratyabhisamayam sva-rūpa-niścayāt, tulanayā 'py, ādhāryāpavādābhā[vā](t\*)
- 5 mīmāṃsāyā {...} pratyakṣānumāna-pramāṇōpapannatvāt, pratyavekṣaṇatayēty, evam, prajñā-pāramitānam caturbhir, ākārair, vyañjanāni tu vyasta-sa(ma){pra}stāni yathā-kramam nirartha-sadarthatayēty, evam, ākārābhyām, vicāraṇāç, cittena vicārayet\* tadā tu yathā vicāritan, nimittam, idam, eva satyam, moho 'nya ity, avadhāraṇā-cittēnāvadhṛtya yathā vicāritam, evārthan, nāmālamḃake mūla-citte saṅkalana-cittena prakṣipyānuttara-samyak-sambuddhatva-cchanda-sahagatenāśāsta-cittena prajñā-cakṣuṣā māyōpamatvena sarva-dharmāṇām samyag-jñānālokenādarśanād, avikalpa ...
- 6 hetu-phala-bhāva-virahāç, chūnyān, ataḥ sva-sāmānya-nimitta-vaikalyād, animittān, ataḥ prārthayitavya-vastv, anupalambhād, apraṇihitān, evaṇ, ca pra[kṛ]ti-prabhāsvara-vimokṣa-mukha-samādhinā cittōtpādādi-krameṇa dharma-cakrāparijñānāt\* viparyāsa-ba{...}ndhanena saṃsāra-cārake baddhān, satva-dhātūn\* abhyuddhartum, mahā-karuṇā-cittena bhāvanān, kuryāt\* // tatra na samādhau kausīdyaḥ, ālamḃana-sampramoṣo layāuddhatye ta{...}thā sa bhogaḥ punar, ābhoga iti ṣaḍ-doṣāṇām yathāvasaram, utpāde tat-pratipakṣeṇa vāṣṭau prahāṇa-saṃskārān\* yathā yoga +
- 7 + + + .. tayā hi samādhi-guṇeṣv, abhisampratyaya-lakṣaṇayā śraddhayā yoginaṣ, chandaḥ samutpadyate / tataṣ, chanda-balād, vīryam, ārabhate / tato vīrya-balena kāya-citta-prasrabdhiḥ, āsādayati // tataḥ prasrabdha-kāya-cetasaḥ kausīdyaṃ, vyāvarṭtate / tasmāç, chraddhādayaṣ, catvāraḥ kausīdya-prahāṇāya bhavanti / smṛtir, ālamḃana-sampramoṣasya pratipakṣaṣ, tayā samyag-ālamḃanāvasthānāt\* samprajānyam layāuddhatyayoḥ pratipakṣaṣ, tena prāmodya-vastu-buddhādi-guṇa-manasikārāt\* layasya samvega-vastv-anityatādi-manasikārād, auddhatya
- 8 + + + nam, bhavati / layāuddhatya-praśamana-kāle cānābhoga-doṣaṣ, tat-pratipakṣeṇa cetanābhyaṇīyā layāuddhatya-praśame sa(t)i yadā cittam, ālamḃane niṣprakampam,

anatisaṃskāra-vāhi-pravṛttam, bhavati / tadā punar, ābhogo doṣaḥ, tena citta-  
vikṣepād, ataḥ, tat-pratipakṣeṇōpekṣā bhāvanīyēty, evaṇ, krameṇa vibhāvya-  
vyutthāna-pūrvakam saṅgīti-kāraḥ śrī-vajra-dhara-rūpādhimokṣeṇa bodhisatvādīn,  
āhūya prajñā-pāramitā-deśanayā dharma-dānaḥ, datvā taḥ, sarvam, anabhiniveśa-  
yogena sarvasatvārtham, anuttara-samyak-sambodhau pariṇāmayed, e[vaṇ ca]

- 9 + + + śidheyam, iti // // ratna-guṇa-saṅcaya-gāthā-vyākhyāyām, parīdanā-  
parivartto dvā-triṃśattamaḥ // // mātēyaṇ, gamitā na yoga-vidhibhiḥ kaiś, cit,  
purā prāṇibhir, vijñāyāsva-samasta-moha-tamasā nāthena yā bhāṣitā // tām,  
vyākhyāya suyukti-saṅgata-padaīḥ puṇyasya yā vāpi ya[.].t, tenēmān, guṇa-ratna-  
saṅcayavatīm, prāṇotu śīghram janaḥ // 8 // yo 'laṅkāro '[bhi]samaye tat-piṇḍārtha-  
prakāśikā prajñā-pāramitā-vyākhyā samāptāivam śubhodayā // anaṣṭa-  
cchandasāikatra ślokanām, paraṃkhyayā śatādhikam, idaṃ jñeyam sahasra-dvaya-  
10 + + + + + + // // // kṛtir, iyam, ācārya-haribhadra-pādānām, iti // 8 // //  
// // m[ā]tur, vyākhyām likhitvā yaḥ, chīla-guṇena bhikṣuṇā / samavāptam  
śubhaḥ, tena jagad, buddhatvam, āpnuyāt\* // //

### Postscript

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